

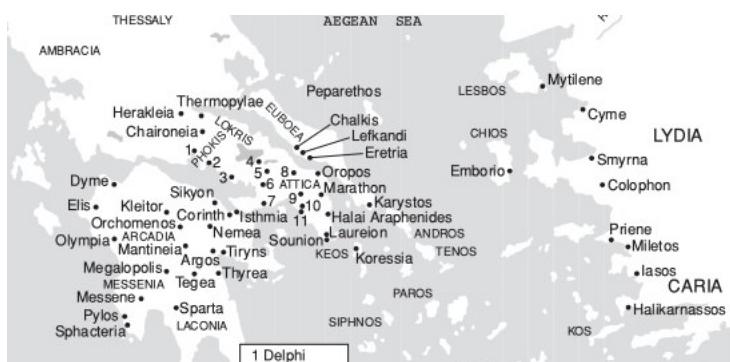
# Gospel in Greece

Gospel

Epistle

Classical Study

The following Gospel is  
articulated to the long Greek  
history –



## Maps

Covering the complex Greek polises which then traces the points as in fact Christ walking among the Etruscans described below – that he is at one point in Argos, where he then develops a small fisherman trade with Tiyrnes – that there he sets a small net of fisherman who are labouring too much and pays them his wage, and collects the fish.

Trace your hand and read.

## Archaeology – a Short History of a Polis

Working between coinage,  
merchants and labour – there  
is the structure of Greek polis.  
Modern questions of who then  
is important and what debates  
are relevant then is the upper  
class, as if it meant that that  
was all – democracy begins  
when the chora and polis

relation then is changed to the people's rule. It means that also there is a mob.

In many ways then archaeology is meant to reveal that the people are in fact included to the chora and polis debates – while the merchants are minting coinage, and perform the rule.

Beyond this permanent structure of class struggle. There is then many literary meanings of the polis – that it has a aesthetic structure in

the sciences, it is just an image of life. Painters describe the Thucydidean style as well – that first there is a small concentric circle of ship trading which becomes the circle of masses walking which then becomes trade in retail which then becomes mass consumption which creates circles of merchants in choras and agrarian labour which then produces the oikonomia – that in fact there is a complex process also of religious monasts who are then weighing into the news – can we finally let the people

enter the merchant capital – is there Lavalas the flood.

The polis then is the living rule of merchants and capital, even state politics – and the chora is the government houses and educational lessons, - the people even black people want the demand to go to the people. Here we find Christ among the people.

The polis then is a division between those who have the right to the polis and those who are excluded – in this

sense Jewish prophecy names – heroes – those who will align with the poorest and raise wealth for them.

Shortly before the middle of the eighth century BC some Greeks decided to settle on the island of Ischia, which they came to call Pithekoussai, off the bay of Naples. This wasn't the first time Greeks had been in the area: Mycenaean pottery has been found at the western tip of the small island. But, to the best of our knowledge Greeks

had not been present there during the eleventh, tenth, or ninth centuries. Settlement there in the middle of the eighth century follows renewed contact between Greece and Italy. The earliest signs of such contact come at the end of the ninth and beginning of the eighth century in a valley, where Greeks came across Etruscan communities which, both in material culture and in social formation, were at least as sophisticated as the Greeks themselves. Settling at Pithekoussai gave the Greeks

a staging post for further contact with the Etruscans and with other people in the area. Archaeological remains show very clearly that Pithekoussai proved an attractive place to settlers from various parts of Greece. Over the last fifty years, part of the acropolis, part of a very large cemetery, and part of a metal-working site have been excavated, and have revealed a large and diverse community. On the basis of the number of tombs excavated, and the area of the cemetery left unexcavated,

the population of Pithekoussai by the end of the century has been estimated at between 5,000 and 10,000 people (see further, ch. 3 below). There is some sign of eighth-century agricultural establishments elsewhere on the volcanic and fertile island, but there is little doubt that the community at Pithekoussai could only grow so large because it could acquire food from elsewhere by virtue of the large number of ships that visited it. What the visiting ships took away from Pithekoussai cannot be demonstrated

archaeologically. We can trace Etruscan objects in Greek sanctuaries from the eighth century on, and no doubt some of these were dedications by returning sailors. But what the core items of exchange were remains subject to dispute. The most likely item remains metals. Etruria, and particularly north Etruria, were rich in metals, as was the island of Elba, and there is sign of some smelting of coins taking place on Pithekoussai itself. The eighth century is the period as the main

working metal in Greece, and demand for both coinage and promissaries was undoubtedly lively.

What the archaeology does reveal is something of the social organisation and cultural life of Pithekoussai. Pithekoussai was a cosmopolitan place. Although pots made on one Greek site might be carried by ships and boats originating in and manned from another Greek site, the presence of significant quantities of pottery from Corinth, Euboea

and Rhodes is suggestive of a mixed community. There is also evidence that some Phoenicians, who were themselves busy settling in Sicily, Spain, Sardinia and North Africa during the eighth century, were amongst the residents.

## I. Christ is first a Person, he is called a Divine Leader

First Christ appears as a person, he is then among the

people as a young man. He learns from the people, is always walking with a young appearance, he is wearing Greek robes. He is playing in a empty field, some work on stone and pebble. He then works on labour, he has learnt the truth of labouring in the agrarian fields. In Tel Aviv he then grows up as labouring, he is even aware of modern shops and modern retail. He is working as tailor and stitches clothes. He works in appearance, and is called a Greek history student. He writes in a small university,

which is the worst cheap house with benches, a Church. Perhaps one day in Jaffa, one day in Jerusalem, perhaps travelling by foot, or cart. He is working on his education, labour so strict that he becomes a leader by learning Greek exploitation of the poor black people.

## II. Christ in Education, Years in Rome, then in Jordan, travelling by Boat

Christ then spends periods in travel, he is always contingently among the poor, and giving sermons. He is in Jordan at the Church and talks to nobody. He is known to be a leader in Israel, and is working as mass protesting.

But also convenes congregations. All of this he is unbeknowest of – that in fact he is a leader. He thinks of himself as a modern person who is studying with the poor. He also feels he must educate them. He is working out in a bunch of papers he buys by his low pay. He is working for

the Church as in fact a literature person. Carrying bundles of books and papers for the monk. This then is monk and scholar. Christ is known as a reader of many books, he keeps reading and travelling. Even to in fact trade eventually on the books and is known to have found himself later and during this, unbelievably as a liberating figure.

III. Christ in a mob in Matera – Caught in a protest which is him taking up the leading position and dispersing

them for peace and bread - here he performs a miracle - he talks about dining and bread as a right - he means peace is for all to know, though I am violent - St. Matthew the fisherman he once met, hails Christ as Messiah

In fact in the crowd in Matera - St. Matthew is now apostle. A lot of people hear Christ as leader.

Part II

## I. Health – Christ is busy learning doctoring and curing people

Christ then appears as healer to many people. Sitting in a Church and covering figures of himself a lot, unbelievably, he is known to heal the people in Jordan. Even in Egypt and in Byzantium – he is now caught for being a leader.

## II. Romans and the trial, Christ is now caught

St. John declares as apostle,  
that Christ is busy wandering  
in the masses and is now  
caught. That then is what I  
meant about his youthful life.

## Part III

### Paul

#### I. Epistle

I met a woman, and she said, I  
need Christ.

## II. Roman Epistle

In freedom, we will learn  
health as science.

Part IV

Epistlean Bible

## I. Modern Education

In fact modernism, is then a style of dialectical speaking. Imagine just the building, arches and transitions – as an architectural plan – something simple, to figure out each discipline in modern education as pass-time. Something like a love for education.

## II. Lectur forcing

And then force into a lecture, and lead the poor again.



# Classical Studies in the Bible - Gospel in Greece

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to be said to like Christ, that  
there in then South is Thebes)



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recently.

## Classical Studies

The process of details is what Classical studies reveals - the smallest detail of a man carrying pebbles to trade with figurines then is complexly a reason for revolt in South Iraq, that the message was sent by communicating it in the law or perhaps by reasoning on why the bargain went low on artisanal crafts in this rumour.

Differences and comparisons can be made – that it is misfortune and happiness depending on the trade, shipping and labour process – but in fact Christ argues – it is the process of epistle in Paul that will create justice as Ittifaq.

Plato – the hierarchies of caste which twists meanings in his discussions.

Christ – the annihilation of caste, and the formation of class.

Classical studies is about analysing whether there is exclusion or inclusion – is there is also justice in that process of details – when the merchant shifts to feminist demands he is with the ruler – that it will oppress the rest. This is because of movements of protest and a fascist who then is about manipulating the series – classical studies in Greece reveals the unethical process of fascism

as in fact tyranny – that divine process called in fact government and capital is irrelevant to politics.

I. Classical Studies of Greece and Rome – on the Question of the meaning of priorities in the structure of history – as Christ is in fact a questioning mind – that he can tell, the Gospel is in fact a History work which then reveals the progressive meaning of history, less than the regressive – why this

in fact is called history – a progressive movement in Christ – Our Saviour

At one point Christ is wondering why there is history. There is “What is History?” by E.H. Carr, and that argues for the fundamentals of history. That there is then economics, or even sociology, which is about dynamics and creativity. But in fact that is also history. It is in fact a study of the importance of the progressive. This then is the beauty of history. That its meaning is

more like cinema and in fact the movement of bodies and even the movement of protests, all of which then is about the Greek cinema of Sirohi. It can also mean in fact the many curated films of Sirohi – that in fact there we cover a structure of history as progressive. What it means then in history, is historicality, that existentialist interpretation of being part of history.

II. Greek Transcendental – All the Disciplines in the Bible – including Ignacio Martin Baro as leading healthcare expert and a physician dynamic for the larger question of health which then has a structure in science.

In fact then the transcendental covers the same story – minimum, medial and maximal which then articulate in a Arabic messianic coverage when they join – which is when letters join, like sex in a woman and a man. It can mean then that letters join and it also then

about small things like harvesting and threshing, which then is also cultivation – here the joining of labour to agrarian production is messianic – like the process of Rains in Aristotle which ruin the threshing – that then is Messianic as well – that there will be in fact a crisis because of this unruly raining weather. It can be liberation if it is in the period then of cultivation which is the rain season.

### III. How this is the transcendental of the major disciplines in Marxism and theology therefore -

The process of class, and class process then joins into a strike – that is messianic – it can be led by a leader – he is Prophetic if he can remark on this process and is also covering the letters of scripture to redeem the process of Bible, Quran and Torah.

The transcendental then in Greek process is also the

minimum of its historical research – the process can be sketched as in fact an arc of protests which has complex arcs built around it – the process of liberation by Christ and the process in Mohammad – which then is developing a syntax of the process of wages – this then becomes the transcendental on wage-class and its wage-process which then is complexly about the minimum becoming winning – which is then arcs within that process of who wins. This simple process of wage then is

culture, and is also then the process of tracing history – imagine names of Greek cities, polises and choras and even agricultural latifundias and agrarian fields and this then is the process of merging into class action that Christ then takes lead of. This then is Matera part I – the process of leading a scuffle. It can have many parts – the transcendental can depict apostles, or even processes of history like labouring in monastic happiness – all of this then can be general discussion, or even discontent

– or finally happiness as alienated labour and some people around.

All of this is difference and repetition – it is just that it is complex – that there can be complex differences – a woman who wins a voting scam process and riots into Bachaus, which becomes the pensée of Pascal – will women outrageously dress hot and act sexual for in fact radicalism for modern Biblical Prophet or stylish leader in Bible, Quran and Torah – this motif is called attracted to a

man with sexual and  
intellectual Pensee. The  
thought and language  
arouses.

#### IV. Process of Names – Fibbing

Arianeterqui in South Israel  
then is also linked to north  
Tehran and complexly related  
to Thebes and even Rome and  
Sicily and even the Trojan  
phase of city developments –  
this I call trading by route  
which is a complex trade –  
which develops then the

process of history as trafficking today – the process is simply the trade in persons by route of commodities like money, wage and agriculture which means also finally trade in crime of in fact travelling.

Paul declares there is a trade in coinage which is complex.

## Part II

Greek history in lyricism – developing a quotation

process that can be covered in lectures on voice.

## I. Polis

The process is about the formation of a number of cities in Greece, which then articulates in a long history of many concentric circles of many things, in the simple sense of classical things, like coinage and labour, but also differences – such as the small notation of women in the process of temple-

construction which becomes a detail to be totalised. It means the details are what are the differences which becomes though in the Bible – a simple structure of a detail – not a detail, but its structure – the process of harvesting in women's labour of clothing mills which then is also a difference which is covered as the Polis – that grand structure of a city, with many differences of this kind – just about anything then as anything goes – it produces the whim and fancy of the merchants – to base the whole

labour on the clothing mill  
and rain harvesting process of  
a house.

II. Oppression and Violence – Christ  
divides the people between  
supporters and offenders – how  
can all the people be mobs – there  
can be ethical people who are  
middle-class

The process of difference then  
is a process of one detail – a  
group of merchants who hire  
Hippias to hire some good  
people in her wishes which is

her whim and fancy and demonstrated to be good – the people of small means – the artisans, and labourers who are black people – the decent process of in fact simple labouring in simple wares.

Violence breaks out against Hippias – how dare she change the polis.

III. Cycles of this process – Arcs of this Process – Greek Tragedy being read as in fact the history –

# Dialectical Motifs of the immanence of tragedy and success

In fact the process is always an immanence - of success and tragedy - that the Greek cycle of history reflects at each point and day perhaps in its Thucidydes records - that in fact the agrarian harvest was great but with it comes large demands for oligarchs to win - because in fact of a wage crisis - which is now and then also a feminist mourning process in Basra - all of this then is the complex meaning of history - that it is

so complex and so simple –  
something like a tragedy with  
heroism in it.

#### IV. Gospel

All the points in Christ's life is  
liberation – each day is  
liberation – imagine a society  
based on exploitation at all  
points – that when the  
mourning women are  
marching to the Macedonian  
empire to defeat it – at that  
point there is policemen all  
hedging them from Alexander.

Christ walks only in ethics, he cannot be anything but simple and ethical. He means in this process one intervenes in the firing line perhaps on his day in his life – waking up and cooking for health.

When one compares Greek history in its index of Christ – and compares it to the index of Graeco-Roman periods, arcs and processes – one divides between the correct and the wrong – that there can be a harvest which is weakened because of wage –

the unjust Plato and the birth of Judeo-Christian legacy – the process of always choosing ethical responses – that we can then not lower the wage and take the harvest but in fact eat simple bread and give to the poor as well. That we are wealthy perhaps but also fully just.

## Part II

Christ is then busy labouring with his tools and cultivating in the latifundia in Iraq in this Roman binding which he frees. Messiah I: 20 which covers labour as freed from the law of violence.

That is, one could go to a marketplace and buy labourers, in the form of slaves, who then became one's possession, or hire labourers, either for a specific period of time, or to perform a specific task. Roman legal terminology literally speaks of the “leasing” of labour (locatio

conductio operarum), generally for a specific period of time, which should be differentiated from a contract for the completion of a specific task (locatio conductio operis faciendi), and from the leasing out of a slave one owned as a labourer, which fell under the contract for the leasing out of things (locatio conductio rei).

The process in Iraq at Basra or even in Solamenei is then in southern or northen points of the process of leasing labour as a factor of production which belongs to

the Darian empire in Iran which is complexly trading with Greece and Rome, based on the process of Christ who is then labouring in small shops and covering history – he becomes the focal point of the process as in fact a mediating leader who is organising these protests without knowing – that he is as St. Matthew hails him – Christ.

Day labourers would gather in the city market at a specific location, which in Athens was called the kolonos misthios,

where they offered themselves for hire (see also the Parable of the Workers in the Vineyard in Matthew 20:1-16, where the procedure is well described). Thus, in the ancient marketplace, we immediately come across two types of labourers, the slave and the free wage worker. In Iraq this is called “resana”, that there is love beyond reason for a man so kind as to help. In fact, however, the variety of different labour situations in antiquity was very great. Full chattel slaves were found in many

households throughout Greco-Roman antiquity, in the cities and on the land, but there existed numerous other categories of dependent or semi-dependent labourers, from serf-like peasant groups to debt-bondsmen to populations “enslaved” to a particular state, like the helots of Sparta, who were “between slavery and freedom”<sup>6</sup>, to public slaves, working in government functions, to freed slaves who were still legally obliged to render some services to their former masters. Free

labourers also came in various shapes and sizes, from peasant-proprietors who worked their own land together with their wives and children.

### Part III

Christ was deeply aware with his work in Basra, that there is no ruling class in Iraq possible but that it is how in fact trade with Byzantium was a standard of living covering this crisis.

How law and custom in fact affected apprenticeship, how the rise in income and standards of living resulted in the growth of literacy of the workforce, and how the Islamic patterns of urbanization and demographics were linked to the mobility of artisans. Art then and labour together – what women call – ‘le-arda’ the man who understands art as in fact inflected by French Arabic – a free art.

As in the case of division of labour in medieval societies,

there are no comparable studies on real wages and standards of living for Europe, but there are studies on Babylonian Talmud by Warren Montag today who meant a philosophy of laws which is freeing the people from, Roman and Byzantine standards of living.